VOL. IV. Numb. 10.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Monday April 16th. to Wedneſday April 18 th. 1711.

GENTLEMEN,

Q.

N the Collection of profane, blaſphemous, and heretical Paſſages taken out of ſeveral late Books, and preſented at Dr. Sacheverel's *Trial; there is one particular taken Notice of in a Book of Mr.* Whiſton, *who having in the Book itſelf uſed the common* Form *of Doxology,* Glory be to the Father, and to the Son, and to the Holy Ghoſt, *puts this among the* Errata, *and orders it ſhou'd be read,* Glory be to the Father, *By* the Son, and *In* the Holy Ghoſt. *Upon which I deſire your Anſwer of theſe two Queries.* 1. *What Reaſons Mr.* Whiſton *might have to alter the uſual Form of Doxology.* 2. *Whether the New Form uſed by him inſtead of it may be eſteemed impious or heretical.*

A. We cannot diſcover any other Reaſon that cou'd induce Mr. *Whiſton* to make this Alteration, ſaving the Affectation of following the Forms of Words uſed by the *Arrians,* rather than thoſe of the Orthodox Chriſtians, both before and after the Riſe of the *Arrian* Hereſy. For even the uſe of this common Form of Doxology, which had taken Place very early in the Church, was urged as an Argument againſt the *Arrians,* who held the Inequality of the Son with the Father. For *if* (ſays *Eebadius contr. Arrian.*) *there be that Inequality which they* (the *Arrians*) *affirm, then do we every Day blaſpheme God, when in Thankſgivings and Offerings of Sacrifice we acknowledg thoſe Things common to the Father and the Son.* The *Arrians* finding this Argument a Prejudice to their Cauſe, altered the Form of Doxology, upon which enſued in the Church of *Antioch* about the Year 349, that Confuſion which *Theodoret* and *Sozomen* mention. " In their " Quires while they praiſed God together as their " Manner was, at the end of the Pſalms which they " ſung, it appeared what opinion every Man held, " ſome glorifying the Father, and the Son, and the " Holy Ghoſt; ſome the Father *By* the Son *In* the " Holy Ghoſt; the one ſort thereby declaring themſelves to embrace the Sons Equality with the Father, according as the Council of *Nice* had defined, " the other ſort his Inequality againſt the Council " of *Nice. Aetius* pretended to juſtify this new deviſed Form, from theſe Words of the Apoſtles, *one God of whom, one Lord* By *whom* (*Cor.* 8. 6.) *one Spirit* In *whom*; (1 *Cor.* 12. 3 4, 13.) and falſely and frivolouſly ſurmiſed, that the Apoſtles different Manner of Speech argues a different Nature and Being in them of whom he ſpeaks. But the Truth is, that that very Form which the *Arrians* did then uſe (ſaving that they choſe it to ſerve as their *Shibboleth,* or ſpecial Mark of Diſtinction, and gave it ſecretly within themſelves a ſiniſter Conſtruction) and which Mr. *Whiſton* wou'd now have revived, has nothing in it that is either impious or heretical. For though with Reſpect to God's Glory in itſelf, it is undoubtedly the equal Right of all the Three Perſons of the Bleſſed Trinity; yet with Reſpect to his Manifeſtation of it to us by continual Effects, and our perpetual Acknowledgment of it to him by pious Offices, we do both ways equally confeſs, that the Brightneſs of his Glory has ſpread itſelf through the World *By* the Miniſtry of his Son, and is wonderful *In* the manifold Graces of the Holy Ghoſt; and again that whatſoever we do to his Glory, is done *In* the Power of the Holy Ghoſt, and made acceptable *By* the Merit and Mediation of *Jeſus Chriſt.* So that theſe two Forms of Doxology are not in themſelves conſiderably different: Though the Affectation of the latter inſtead of the former, which ancienter Cuſtom and the Practice of the Catholick Church have eſtabliſhed, is ſo far a Fault, as it betrays a Perverſneſs of Mind, and an unreaſonable Itch of Novelty.

Q. Gentlemen, *I deſire you to inform me in your next* Apollo, *when, by whom, and in what part of the World Cards were firſt invented and uſed.*

A. Hiſtory has not preſerved the Memory of the Inventor, though it is not improbable that we are owing to the Ancient *Lydians* for them, who were famous for their Inventions; as being the firſt Coiners of Money, the firſt Huckſters and Pedlers, the firſt Inventors of Dice, Ball, Cheſs, and ſeveral other Games, among which thoſe of Cards may be probably reckoned. Neceſſity and Hunger ſpurred them on to theſe Inventions. For being greivouſly afflicted with Famine, in the Time of *Atis,* one of the Progenitors of *Omphale,* the Miſtreſs of *Hercules,* that made him ſpin among her Damſels, they deviſed theſe Games; and every ſecond Day playing at them, deceived their hungry Bellies: And thus they continued playing and eating by turns for 22 Years, ſo that they had Time and Leiſure enough to diſcover and perfect this and many other notable Inventions.

Q. Gentlemen, *Be pleaſed to inform me in what Country is the Land of* Ophir, *ſo famous in the Time of King* Solomon *for its rich Mines of Gold, and by what Name it is now known.*

A. Ortelius in his *Theſaurus* is of Opinion that *Ophir* is the ſame as the Country now called *Sofala,* which lies on the South Eaſt Coaſt of *Africa* between *Moſambique* and *Monomotapa,* and is now ſubject to the *Portugueſe,* who bring vaſt Quantities of Gold from it. But there are very good Arguments againſt this Conjecture of *Ortelius.* For firſt *Ophir* the Son of *Joctan,* mentioned *Gen.* 29. 10. from whom the Land of *Ophir* in all Probability took its Name, is in the next Verſe ſaid to have planted in the *Eaſt,* with Reſpect, it is to be rationally preſumed, to *Chaldea,* in which the Confuſion of Tongues and Diſperſion of People began: Whereas *Sofala* is ſituate South-Weſt from *Chaldea.* Secondly, It is impoſible for *Solomon's* Navy, which lay at *Ezion-Geber* in the Bay of *Arabia,* to have ſpent three Years in ſo ſhort a Voyage

as this wou'd be: But we find *1 King*, 10. three Years the uſual Time of the Voyage to *Ophir*. *Ophir* therefore was much more probably ſome Part of *India*; but whether it was the Iſland of *Sumatra*, or that of *Zeilan*, or one of the *Moluca's*, or the Land of *Malaca*, called by the Ancients *Aurea Cherſoneſus*, we will not undertake to determine, conſidering that ſome great Men have maintained theſe ſeveral Opinions.

Q. Gentlemen, *There is a Young Man of my Acquaintance, who frequents a Young Lady's Company, and yet deſigns neither Love, nor Intereſt, nor Converſation. Now the Queſtion is whether he has any End in ſo doing: If he propoſes any End, what it may ſuppos'd to be; if none, how he can be accounted a reaſonable Creature, who acts without Deſign?*

A. He may poſſibly have divers other Ends, beſides thoſe mentioned; but we cannot paſs a Judgment on what may moſt probably be his, except we knew the Lady: Perhaps ſhe may be one every way ſo very diſagreable, that he may do it for *Mortification*, when he thinks he has given himſelf too great a Looſe, in more Charming Company; but if he has not this, or ſome other End therein, we muſt join in your Opinion, that he is not to be deem'd within the Claſſis of reaſonable Creatures.

Bond Stables

Q. *Mr God I obſerve your ways to my furſt you gave me a farre anſwr to but not befor you might Reaſonably ſupoaſe I was gon into the Cuntry my ſecond you anſwerd not that I can find I wiſh our brittiſh god proves not ſom Lowſe taylor at Laſt who haveing Cobbagd my meſuer may ſhupe and bring forth ſam buſtard project and Lyke ſome Cukald of the towne hugge it as thear owne Child if I find it and in its ſhape Lyke one of my Breed Ile Chalenge it yours*

A. You talk of Taylors, but never did Style and Spelling ſhew the Author more like one than yours. We did indeed throw away a little Time on your firſt Letter, in hopes on ſecond Thoughts, you wou'd have writ a little more Senſe in your next, but the Diſappointment gave us only an Occaſion to repent our firſt Trouble. But we ſhou'd give you juſt Cauſe to reflect on your Underſtanding, ſhou'd we attempt to Father a Brat of yours, when we ſhou'd have juſt Reaſon to expect, that by its *Hooling* or *Braying*, it wou'd immediately diſcover its Sire. Nothing is more ſurpriſing than the unaccountable Impudence of many People, in attemping Matters, which their Genius promiſes not the leaſt Aſſiſtance in, taking Pains thereby to make themſelves the more *remarkable Fools*. 'Tis moſt certain, that no Perſon ought to ſet up for a *Projector*, that is not Maſter of the brighteſt Imagination, and ſoundeſt Judgment to digeſt his Conceptions; yet here is one can neither write Senſe nor good Engliſh, ſets up for a *Projector*, nay, is ſo vain as to fancy others will lay claim to his miſhappen Offspring.

To APOLLO,

Q. *I would not have you Jealous, but I am pleas'd with* Sir George Airy's *manner; his Title too (he thinks) may raiſe the Vanity of our Sex, but I ſhall always make a Diſtinction, between Titles of Birth, and thoſe of true Honour and Juſtice, that are lodg'd in the Soul:* Bacchus *may inſpire him to get a Nymph on the Common, but not in my Cave; I leave him to find me out. For,*

My Cave is low, beneath Ambition's Eye,
Hid in a Shade, from each that paſſes by:
Within I govern with diſpotic Sway,
And with ſoft Muſic celebrate the Day;
The Winds may blow, and ſtormy Tempeſts riſe,
And Neptune *daſh his Billows to the Skies;*
Unſhockt I ſtand, with ſubmiſive Will,
And the bright Orbs ſhield off the coming ill:
No grining Satyrs *dare approach my Ground,*
Nor Syren's *Voice, that Charms with empty Sound.*
The ſparkling Bowls of Bacchus *I defy,*
With the deluding Fumes, that from it fly.
So fine Sir George, *may in his Cups complain,*
And ſeek for ECCHO, *through the Woods in vain;*
In Vale or Cave, if he my Voice ſhould hear,
All my Reſponds will warble his Deſpair.
If I am Subſtance *or a fleeting* Shade,
His Lines to looſe — a chaſt Nymph to perſuad:
'Tis my APOLLO *knows the way to charm,*
He asks no Sight, *but does the Soul alarm.*

Of ECCHO.

A. 'Tis impoſſible for us to be jealous of ſuch Rivals, or think them dangerous ones, ſince they who cannot expreſs their Paſſions, before *Bacchus* beſtows upon them the Gift of Utterance, uſually forget the *End* of their Adventures, before they can be call'd to an Account thereon. What weighs with *ECCHO*, muſt be Genuine and not borrow'd of another, for ſhe muſt know it is not Sir *George*, but *Bacchus* then addreſſes her.

He ne'er can Influence a Soul like thine,
With nauſeous Fumes of indigeſted Wine;
What Faith in him, whoſe lateſt Vows at Night,
Will always be forgot with foll'wing Light!
No Cogent Proofs his Paſſion will atteſt,
None but the *treach'rous God* within his Breaſt,
Such Paſſion ſtrait will vaniſh, when he's unpoſſeſt.
Lewd *Bacchanals* who'll tope it to the Brim,
To Frenzy wrought, are *Miſtreſſes* for *Him*:
Such Shames of Nature (odious to our Eyes)
We ſhall not envy him to make his Prize:
While Chaſter *ECCHO*, to our Wiſhes kind,
With more Seraphic Fires inflames the Mind:
Since then all his Aſſaults muſt be in vain,
The Name of *Rival* to him we diſdain.
Nor ſhall we offer rudely to invade,
The ſoft Retirements, which her Beauties ſhade,
But with Platonic Ardors Grace our Shrine,
Which freed from Tranſient Joys are more Divine,
With *Virtues* of her Mind, the Converſe is
We ſeek, which only gives extatic Bliſs:
Thoſe permanent endure, and when her Frame
Diſſolves, exiſtence will ſecure in Fame:
Let others Slaves to Fading *Beauty* be,
What takes with us, muſt have *Eternity*.

The Title, Preface and Index to the Third Volume, will be publiſhed the latter End of this Week. Sold by *J. Mayo*, againſt *Water-Lane*, *Fleet-ſtreet*; where you may have the Firſt Volume in 8vo. at 6*s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12*s.* each.

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